

cent of their income and many of them should begin to subtract from the principal. Many men in our own Church have as much wealth now as they will need. They will require less and less as they get nearer the end of the journey. Why not devote all the income from this on to the work of the Church? A few are doing that, which is a most commendable dedication of their lives to God's cause. One man may need five thousand dollars to keep his business going; another may be engaged in business that needs a million dollars capital. But what might the million dollar man do if, through and through, he is consecrated to God and his Church?

The very fact of possessing puts one under responsibility. To make money for God ought to become the watchword. God is ready to bless any such effort and ready to receive the returns. The ability to make money is not a sin, nor an evidence of total or partial depravity. It is a blessing and personal qualification just as much as the ability to preach or to sing. The purpose to make money for God will prevent the blessing of ability to make money from being changed into a possible curse.—Religious Telescope.

THE PLACE OF PRAYER.

I need not wait until the busy day
At length has sped away,
To find at eve an angel waiting there
Beside my place of prayer.
I need not tarry till the night shall fall
To seek this shrine beside the city wall.

Each hour of toil and self-denying grace
Is an appointed place,
A sanctuary where my soul may kneel
With its devout appeal.
There, too, I know the presence of the King,
His "Peace be still," the shadow of His wing.

Frank Walcott Hutt.

FOLLOWING FOOTSTEPS.

It is easier to follow a path than to make one. The traveler feels more at ease on a trail through the forest than while blazing trees in unknown places in order to keep from getting lost. Besides the drawing power resident in what other people have done, there is a force in an example which one cannot estimate. There is a feeling of safety as well. This applies not only to the path in the wilderness, but in business affairs, in moral action, and in spiritual progress. If one man has succeeded in a certain kind of mercantile work, others are at liberty to think they can succeed under similar circumstances. One sturdy moral character, serving as a lighthouse for other souls subjected to danger, is a great encouragement to those, as well as a help in maintaining their integrity.

In spiritual advancement there is spiritual attraction. One ought to be ashamed to live on a level so much below that on which he sees others living. There is no need for this inferior grade of life. What man has done man can do. The very coming of Jesus Christ to earth, and his ascension to heaven, has made a pathway which all may tread. That that captain of our salvation has been made perfect through suffering, and that he stands victor, ought to induce more valiant

service and constancy on the part of those in the ranks.

We never get to a place from which the footprints of Jesus Christ do not beckon us toward heaven. If we are drawn into what seems a deadly conflict with Satan, we see the footprints of Jesus in the wilderness of Judea. Following them we leave both the wilderness and Satan behind. If sin in its most subtle form has dethroned the character and left impurity to govern the life, we can see the footprints of Jesus at his meeting with Mary of Magdala; and following them can renounce such a course. If one is persecuted without cause, he can see the footprints of the Christ of Calvary and hear the words, "Father, forgive them, for they know not what they do." Then he can look upon his enemies with a smile and receive their blows with the same kind of a prayer, noting, too, that at such a time the steps are turned directly toward heaven which is seen not far off. If we are brought low by disease, and still lower by death, we can see again the footprints of the Master, and read how he became "obedient unto death, even the death of the cross." Thence the path was toward the tomb. Had it stopped there, all would be sadness and gloom; but the footprints pass through the grave and beyond. Mounting up on the winds of heaven, they make their way directly to the throne of God. Thus he blazed the way from earth to heaven. Not that he wanted to come again immediately, and feared he would lose his course otherwise, but that man might see the marks and follow him. It is easy to follow footsteps. It is safe to follow those of our divine Lord and Saviour, Jesus Christ.—Religious Telescope.

ERROR LET ALONE.

The cry of error is to be let alone. Through all the ages its plea has been pitched upon the same key. This is its demand today. The saloon man says, "Let me alone, this is my business and if you do not want to drink, that is your business, but let me alone in the exercise of my personal liberty." The infidel in the church who would have the power which the occupancy of a pulpit in a Christian church gives or the influence which a chair in a Christian University necessarily exercises, says "Let me alone. If you believe in the divinity of Christ, that is your business, if I do not believe in such antiquated teachings, that is a matter which concerns me, let me alone in the exercise of my personal liberty in this matter."

The spirit in both instances is the same. The appeal to the fallacy of personal liberty is the same. There is also the cry that to disturb these high sinners is to engender strife. The saloon man says "Let me alone, the community is now at peace, if you agitate this matter there will be strife." The heretic says "Let me alone, we are now at peace, but if you spring this question there will be strife. What is the use of all this discussion? Just let me alone."

And here is the danger. Error let alone becomes fixed in the thought and practice of the people. This the devil knows. The early church let the error of priestcraft alone until there was fastened upon the people the hierarchy. Once established it was too late to protest and so the church of Christ had to come out of the apostate organization.—Baptist Chronicle.